the co-existence at times of genuine feeling and purposes of heroism in the heart that plans robbery and adultery. We believe that there may be the exercise of sterling honesty, and large liberality, and devoted attachments, in peer and peasant, in merchant and mechanic, altogether unaccompanied with faith in God, or a sense of dependence on him. But just as the Englishman sets little value on the Frenchman's flowing sensibilities, cherished in contempt of the laws of morality; so we believe that the man whose conscience is properly balanced, and weighs all things in equal scales, will not allow himself to be hurried along by a blind admiration of mere instinctive qualities, which either have no respect to God, or set God at open defiance. Let us condemn not only the Frenchman's attempt to cheat us out of our morality by a theatrical exhibition of sensibility, but the Englishman's attempt to cheat us out of our reverence for piety, by the attractive and possibly far from faithful picture of a godless morality.

Let us mark how human virtues and human vices ever slide into each other, and are not separated, as true virtue must ever be from vice, by a distinct line of demarcation. We find, on anatomizing the characters of great men, who have also been bad men, that their noble qualities are woven like warp and woof with those that are baser, in such a way, that the two cannot be separated. The pride, the self-assurance, and passion of Robert Burns were indissolubly connected with that noble manliness and independence of spirit which he delights to display. Rousseau's exquisite sentiment, and his morbid jealousy and addictedness to sensuality, were associated together in his fine but effeminate and diseased temperament. No man can separate Byron's thoughts, often so grand and yet so wild and loose, from his previous history, his early vices, his precocious lusts and passions, with a conscience—roused into activity by the open nature of the rebellion against it—kicking against them. We think it should be admitted in all these cases that we could not have had the one set of qualities without the other—the genius and feeling in the particular form without the previous history, the disordered temperament, and the melancholy experience. We could not have had these throes, so indicative of strength, without the accompanying fever. Just as the wound in the body helped Harvey to discover the circulation of the blood; so it has been the rent in these men's nature which has enabled us to look into the living movements of their hearts. Are we therefore to palliate the vice, because of its connexion with the properties which we are constrained to admire? No; it were vastly more becoming to suspect the virtues that have sprung from so dubious a source—no, not to condemn the virtues, but to condemn the agent in his supposed virtues, as well as in Ms vices, because the elements of which the one is composed are about as base as the elements of the other.

Proceeding on the idea, that what are commonly called virtues are real virtues, we should find that no line can be drawn to divide them from contiguous vices ; and Hume is right in saying, " All kinds of vice and virtue run

insensibly into each other, and may approach by such imperceptible degrees, as will make it very difficult, if not absolutely impossible, to determine where the one ends and the other begins."* It might easily be shown how, out of the same elements of our nature, there may be produced avarice, as well as industry—malice, as well as what is called spirit—vanity, as well as amiability—cowardice, as well as caution. One man is a great hero, another is a great criminal; if they had but exchanged places, they would also have exchanged characters. Take the common ideas of virtue, and we shall speedily find that the difference between virtue and vice is one of circumstance, rather than nature—of degree, rather than of kind. What was

* Morals, P. ii. Sect. vi.